



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

raven rocks, ohio

By Warren Stetzel

Editor's Note: Raven Rocks was purchased in 1970 by a group of friends from the Barnesville, Ohio, area to save it from strip mining. We have reported in the pages of our NEWSLETTER from time to time on the progress of their activities which involve the building of an underground house, a Christmas tree business, a cement business, solar heating, and now the starting of a printing and publishing enterprise. The following consists of excerpts from the Raven Rocks January 1983 Newsletter.

We have two Christmas tree seasons on which to report, Christmas 1981 and 1982. Given the state of the economy, there would be no justice in our wishing for better fortune than we had. In 1981, even with a cautious market and a glut of trees, we sold our trees. In 1982, with the economy in worse shape than it had been a year earlier, we reduced the number of trees and then sold out too early. We could have sold as many trees as in 1981. On both our retail stands in Columbus and Wheeling we enjoyed the strongest sense of appreciation and friendly loyalty ever. Happy relations with our thousands of visitors to the stands each year have always been a powerful incentive to stay in the Christmas tree business.

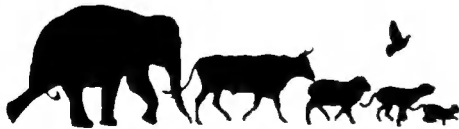
The amount of tree income that can be applied to operating expenses and to the pur-

chase of Raven Rocks is not as great now as we can look forward to when all of the trees we sell are, again, our own. We had to purchase 1,000 trees to fill in our supply in 1982, and more than that in 1981. We will still purchase trees this year but will rapidly shift to our own supply after that.

A nation-wide glut of trees is projected to begin at just the time our own trees will come on heavily. However, having watched what has happened on our stands in these recent years in which we've had a mix of our own and other growers' trees, we believe we have reason to be optimistic that quality will move what we'll have to sell. Customer preference for our shape and style was clear. We laughed that it was as though the buyer could smell which was a Raven Rocks tree, which was not.

It was not without fear and trepidation that we decided in 1982 to undertake some further debt in order to purchase additional land that we consider important for watershed control. The owner of the land had approached us over a period of several years to see if we might purchase his farm adjoining Piney Creek. That we should eventually add this land or part of it, at least, to the Raven Rocks property seemed quite clear, but we delayed, hoping to make more progress in payments on earlier obligations before adding more.

When an appeal we sent out in April 1982 brought offers of loans to us for the purpose of purchasing a half interest, we negotiated with the owner's children. Any day we'll get word on the outcome of our efforts to purchase almost 53 more acres of watershed area, some of it very steep and all of it descending on Piney Creek. We feel very fortunate that such a large part of the critical watershed in this adjacent property may be secured, at considerably less cost than had for many years seemed possible, and without the necessity of our buying the whole farm and then having to re-sell a lot of it.



Dennis Anderson, a botanist and Research Coordinator for the Ohio Department of Natural Resources, dropped by this Fall to spend a day surveying the hemlock stands at Raven Rocks. He talked at length with us, speaking among other things of his great pleasure in finding that the Raven Rocks project would preserve so large an area. We had some small and undefined sense when we undertook the project in 1970 that the size of the property could have some significance in terms of the preservation of natural phenomena, whether plant, animal, bird or insect. We learned early that some of our boundaries would need to be expanded to secure the preservation of geological features. Hence our attention over the years to watershed acquisition.

After his visit Dennis Anderson wrote to us. He gave what advice he could about how to utilize provision in Ohio State Law to prevent some activities on adjacent properties that would disrupt the life and health of natural phenomena and species here. He spoke of his special interest, the hemlocks, writing, "To my limited knowledge of the east-central Ohio region, you own one of the largest hemlock-hardwood stands having a substantial chance of protection. Such efforts are necessary if we are to preserve vestiges of our original natural history for the benefit of future generations."

One of the two beautiful old barns that came with the original Raven Rocks property is well on its way to a more secure future. Members have placed two new first story walls under it this summer. One is of block construction, employing surface-bonding methods instead of conventional mortar. The other wall, since it must retain a hillside and support a fill-bridge into the second floor of the barn, is of reinforced concrete. Further work on the barn will make it a fine center for Ted Cope's small cattle operation. With his herd of Charolais cows and a Beefalo bull, Ted supplies a growing number of customers with low-fat, grass-fed beef.

Our interest in and plans for outreach and sharing through printed materials are taking a giant leap toward fulfillment with the establishment of a fully-equipped printing shop on the property. John Morgan, one of our two member printers, is spearheading that project, with financial and other assistance from what we call the "J. Hartzelbuck" household. (That's Chris Joyner, Don Hartley, Warren Stetzel and his family, and Tim Starbuck.) In several thousand miles of travel since the end of tree sales, they have secured much of the equipment for the shop, all of it used. Center piece in the shop will be a 1968 Heidelberg KORD press, purchased from Kellogg in Battle Creek, Michigan. With this press and the other equipment, it will be possible to produce everything from pamphlets to quality books. Special care has been taken to get equipment that will do four-color work. Among other things, this will let John Morgan, also a photographer, do the production of beautiful scenic cards that he now markets.

Among the publications waiting for the operation of Raven Rocks Press to begin is a book by Elsa Harper called An Enchanted Childhood at Raven Rocks. Elsa was born and lived her early years at Raven Rocks, on the property where the Locust Hill solar-heated underground house is now being built. When Raven Rocks, Inc., was set up to preserve this area, Elsa felt inspired to record her memories of earlier days here.

As for the Locust Hill underground house, 1982 saw a lot of progress. The Ohio Council on the Humanities and other cooperating organizations plan to do a video film to be called "Raven Rocks - A Marriage of Gentle Architecture and Ohio Land." After months of planning, the project will take another step forward this month when the producer and the director of filming, from Ohio University in Athens, will come to look over the site and lay their filming plans. Shooting of film is to be completed by the end of June. The half hour show will discuss Wells' "gentle architecture" and its relationship with the things we are trying to do at Raven Rocks. As we understand it, the film, when finished, will be available to interested persons anywhere for private showing or for use on local TV stations.

Our major "solar achievement" to date, the solar pole building at the Raven Rocks Concrete plant in Beallsville, continues to operate beautifully. It continues to provide a fine work environment year-around, without back-up heat. Warren is currently writing an article about the pole building, its construction and its performance, at the invitation of the editor of Solar Age, the official magazine of the American Solar Energy Society. The simple solar technology employed in this structure would be appropriate for thousands of shops and work spaces, with the potential of saving enormous amounts of fossil fuel and of money.

As for the owner-builder of the solar pole building, Raven Rocks Concrete, it is well and lively, despite the economic climate in which it must survive. Home building and construction in general are nearly dead. But Raven Rocks Concrete sold more than 6% more yards of concrete in 1982 than in 1981.

The truth is, we do a lot of rejoicing at Raven Rocks. We don't rejoice about events in the world of economics, and what those events mean to millions of people. We don't rejoice in the suicidal race for nuclear superiority. We don't rejoice in the blindness that lets too many of our kind still persist in torturing each other.

We don't rejoice in the setbacks we face in the long-overdue effort to extricate ourselves from a greedy and disastrous relationship with the natural world.

Even though it sometimes seems our world is disintegrating, becoming a moral wasteland, still we do rejoice. We rejoice in the fact that we see so many good seeds sprouting in that wasteland. We think there are new strains among those seeds with promise beyond past expectation. We rejoice that everywhere decay advances, there lies the opportunity for new growth, the opportunity to make changes, to try new directions.

Man was not given, nor was he promised, a perfect world. He was given an imperfect world, and a precarious position in it. Were our position not so precarious, it could not be so full of promise. The promise is for those who might choose to lose themselves in the dream and in the effort of making this world, for all its inhabitants, more perfect than it otherwise would be.



Chinook Learning Community

The following is taken from a brochure prepared by the Chinook Learning Community to announce their forthcoming conference on "Building a Planetary Village" to be held in Clinton, Washington, May 10-15, 1983.

In an era characterized by growing concern over the future of our planet, men and women of all cultures are beginning to sense that a new order of life is possible—and urgently needed. This new awareness is marked by an individual willingness to take responsibility for the planet's needs on a personal and local level. Increasingly, city neighborhoods, small towns and rural places are seen as the cultural forms that enable members of the human family to build a more sustainable and life-nurturing relationship with their planet home.

Throughout history the small town and village has been a basic unit of human community. During the industrial era, however, such settlements have been viewed as isolated backwaters, outside the creative flow of modern culture. At the same time our large cities and sprawling suburbs have become ecologically unsound and personally alienating.

Healthier cultural patterns are now evolving. Rural communities are able to participate in regional and planetary culture through new communication technologies. Within cities and suburbs, neighborhoods are growing into village-scale communities that care for their place. These new patterns are the beginnings of planetary villages, the seeds of future culture.

The Planetary Village represents a model of an abundant and sustainable life for the earth community. It requires our immediate attention, wisdom and dedication so that a hopeful vision of our planet's future may be demonstrated and lived. This Conference is designed to educate and empower men and women who are pioneers of the future—people who are committed to acting now, in their daily lives, informed and inspired by the vision of building a planetary village.

Chinook is an educational center and community in Clinton, Washington, whose programs are designed to provide a comprehensive vision of the emerging Earth Community and the personal, spiritual and global issues involved. They sponsor a variety of workshops, seminars, retreats and a year-long Core Studies program.

Their next major conference will be "Building a Planetary Village: A North American Perspective" May 10-15, 1983. The conference will address three critical areas: caring for the land, design and building appropriate for the future, and building village community life.

The Conference will be participatory, offering opportunities to interact, create and reflect. Chinooks' growing village will provide demonstrations and opportunities for hands-on work. Many kinds of

learning experiences are planned—lectures, small group discussions, design projects, demonstrations, meditations, and a festival—all aimed at preparing ourselves to build and inhabit planetary villages.

Guest faculty at the conference will include: John Todd, co-founder of the New Alchemy Institute and the inventor of Bioshelters and Ocean Arks; Sim Van Der Ryn, founder of the Farallones Institute and professor of architecture at the Univ. of California; Gary Coates, Director of the Appropriate Technology Program at the Univ. of Man; Eileen Caddy, co-founder of Findhorn Community in Scotland; Francois Duquesne, a leader of the Findhorn community; and Betty Didcock of the Turtle Island Land Stewardship Society.

For more information about Chinook Community and/or the Planetary Village Conference, write Chinook Learning Community, P. O. Box 58, Clinton, WA 98236 (206)321-1884.



Alpha Farm

Alpha Farm is a community of about 25 people who make their home on a 280 acre farm in rural western Oregon. Alpha Farm turned ten years old this year, an age that contains enough time in it to absorb quite a few changes. The members call Alpha an intentional community, but it is also referred to from inside and out as a family. And, indeed it has many earmarks of the family—births, marriages, crises, illness, celebration, arrivals, and departures—the stuff of any family. Yet the vessel that contains all this activity of life endures.

It's been almost exactly a year now since Alpha opened the doors of the Mapleton Country Mercantile and Hardware. People have questioned the wisdom of opening a new business in the prevailing shaky economic atmosphere of western Lane County. But in beginning their second year, Alpha personnel feel that good service, good prices, persistence and faith will help

them weather the first years that any fledgling business faces.

Meanwhile, down the street, Alpha-Bit restaurant and bookstore gears up for its second decade. Somehow with the magic people have come to expect from Alpha-Bit, it has had a busy and delightful year serving relaxing local neighbors, rambunctious coast-goers, and visitors from some surprisingly far-away places looking for new experiences off the beaten track in Oregon. An added feature of Alpha-Bit that has been in the works for a long time is the providing of its own home-baked goods.

In the name of government efficiency, Alpha's local mail delivery route has been cut back in the last few years from a many-miled marathon to the current route which covers 80 miles between Deadwood and the crest of the coast range. Around the very beginning of last year the elements were so severe it kept the mail from being delivered from Eugene and they were consequently forced to miss their first day in nine years of service.

For many years Alpha has strived to make the agricultural aspect of its farm economically viable. The residents now have a portion of their growing land devoted to dahlias. Although their main focus will be supplying tubers by mail order, they also took their finest blossoms to market in Eugene where they sold out regularly week after week. The business is called Mandala Dahlias.

Between vacations and the callings of business, Alpha Farmers still find time to travel. As familiar as they are with this reaching out over the miles to loved ones, so they are very gratefully accustomed to being the recipients of the same. They have upwards of 300 people cross their threshold each year—some family, some dear friends and some exploring community. In this year especially Alpha was graced by a volume and quality of helpful, open energy that is one of the fringe benefits of life there.

For more information write Alpha Farm, Deadwood. OR 97430.

Co-op America

Co-op America is a national alternative marketplace where co-ops, non-profit groups and socially responsible businesses can join together to buy each other's products and services, and reach out to a larger consumer market.

Traditional companies, banks and insurance companies obtain economic power which is often used to promote interests and values very different from those of the consumers which support them. Now Co-op America is making it possible to bring business practices and vision together.

Traditional business methods and values will only change when there's good reason to change. There will be a good reason to change when customers start using a marketing system that rewards cooperation and social responsibility. Co-op America's sole purpose is to organize, serve, and expand this marketplace.

Co-op America organizational membership is limited to alternative and socially responsible businesses, cooperatives, and public and community groups and agencies. It is limited to those groups that share the values and vision of: individual and community self-reliance, cooperation and democracy in the workplace, an ecologically sustainable society, and a just and peaceful world.

Co-op America provides socially sensitive investment opportunities, group health and life insurance, and a variety of business services, including: product promotion, legal services, computer services, consultation services, job listings, mailing lists, and publications.

For more information write Co-op America, 2100 "M" St. NW, Suite 605, Washington, DC 20063.



Common Place

In 1976 a member of a discussion group on rural communities decided it was time to act on his concern for a community land trust. He bought a large tract of land with the intention to sell it to a CLT. Gradually, techniques evolved to deal with the many challenges of putting land into trust and building a cooperative community. In 1982 Common Place incorporated as a cooperative corporation.

Common Place is governed by a Board of Stewards made up of elected representatives from participants, users, and the general public. This assures that the rights of the land, the users, the surrounding community, and the unborn inheritors will be protected. Decisions are made by consensus rather than by majority rule in accordance with the by-laws which reflect a concern for establishing egalitarian, self-sustaining communities to reinhabit the countryside with a great respect for the laws of Nature.

Ecological land management is a major goal of Common Place. Through a Land Use Plan, the Trust oversees development to assure that land is protected from careless, shortsighted, or exploitative manipulation.

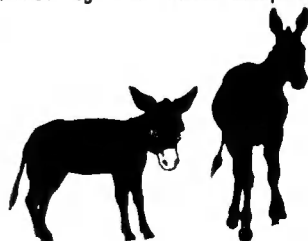
Connections with neighbors in the valley are cultivated by taking an active role in the community. Land Trust members have been working with local coops, human services, and town affairs in order to integrate the land trust with the local society and economy.

The community is made up of many different kinds of people; couples with grown children, single people, young couples, professionals, manual workers, and self-employed people. Communal living and the traditional family exist side by side. What they have in common is their respect for each other and their strong commitment to the land, to using it in an environmentally responsible way, to keeping it a place for people to live.

Since December 1976 members of Common Place have been living in the old farmhouse

on the land, and although time may be limited, are glad to talk about the land trust, give directions to various places on the land, and give tours of the gardens.

In the future they look towards evolving a small scale community of perhaps 40 households, largely self-sufficient in food and energy. The cooperative nature of the community would be manifested in broadened tool and resource sharing, bartering, childcare, and skills exchange. One important goal is to create income generating situations for both the community on the land and for the surrounding area. They intend to farm intensively and organically, raising more food for direct human consumption than is generally done in the area. They are seeking settlers for the community and have campsites for visitors.



The land consists of 432 acres on the south slope of Morgan Hill in Cortland County. It is 30 miles south of Syracuse, New York, and 1 1/2 miles northeast of the town of Truxton on NY Rt. 13. There is a wide range of terrain, soils, vegetation and microclimates. Two small streams run through the land, and there are abundant springs, subterranean water sources, and four pond sites. About 90 acres are cultivated, mostly as hay land. Many good sites exist for building houses and other structures, most with potential for solar and wind power.

The keystone of the residential development planning is the "cluster" idea—houses arranged in small groups according to terrain and resource availability. Besides the old farmhouse, there are several owner designed/built passive solar homes, and more are on the way.

For more information write Common Place, 4211 Cuyler Road, Truxton, NY 13158 (607) 842-6716.

More Communities

THE VALE COMMUNITY

Half of a duplex will be available for rental for a small family with young children at The Vale community on September 1st. The Vale community of 10 families is approximately two miles from Yellow Springs, Ohio, on 40 acres which is mostly woodland. A small stream runs through the hilly property. Each family earns its own livelihood and lives in its own home. There is garden space available for all.

Two members have run a small elementary school on a volunteer basis for 30 years for children aged 5 to 8 or 9 years old. This is an especially fine place to rear small children.

For further information write Jane Morgan, P. O. Box 207, Yellow Springs, OH 45387 or phone (513) 767-1461.

PONDEROSA VILLAGE

The concepts behind Ponderosa Village have enabled a small number of self-reliant type "pioneers" to start the village effectively without having to wait for the simultaneous cooperation of a large number of people or quantities of capital.

This spring more "villagers" will be joining those already there. Some houses have been started, others are in the planning stages. Power, water, and telephone are available to some of the homesites. A community library has been assembled, emphasizing self-reliance subjects, reference and personal growth. A workshop has been constructed and equipped. A fire truck, not just for fire control, but for "taking" water to those who need it, has been purchased. A "boom" truck stands ready to lift and haul. Gardens and orchards have been planted and the produce enjoyed. Small animal culture has a start.

The "Ponderosa School of Self-Reliant Living" scheduled classes last year and will again this summer and fall. A barter fair was sponsored, and plans for a repeat

performance are being discussed. There is considerable community interaction and co-operation. Community get-togethers for discussions and just plain fun are a frequent occurrence.

Through self-reliance and cooperation, Ponderosa Village is working towards both economic and physical security.

For more information write Larry and Meg Letterman, Ponderosa Village, Rt. 1, #17-61, Goldendale, WA 98620 (509) 773-3902.

SASSAFRAS RIDGE FARM

Sassafras Ridge Farm is a "non-intentional" community of eight years on 250 mountain acres in southeast West Virginia. The folks there are interested in occasional visitors who are willing to work along with them, sharing in the farm, house and child care activities for several days to a week or more. Visitors should write ahead to make arrangements. Accommodations might be considered "contemporary rustic." For further information, write Sassafras Ridge Farm, Buck Rt., Box 122, Hinton, WV 25951.

METTANOKIT SPIRITUAL COMMUNITY

Mettanokit Community was formed two years ago and occupies what had been Another Place Conference Center in Greenville, New Hampshire. The community now has businesses that are succeeding, a growing Land Fund, and more people. In the past 15 months they have insulated part of the house, built a vestibule, planted and harvested a large garden, and put in an orchard, all the while continuing a full schedule of running a conference center, home schooling their children, and nourishing themselves. Their community businesses include futon making, house painting, cord-wood cutting, carpentry, mail order crafts, a small store, and lectures and seminars around the world.

The members welcome inquiries about their community as well as about their schedule of conferences and other activities at Another Place. For more information write Another Place, Greenville, NH 03048 (603) 878-9883.

Book Reviews

By Cecil Holland

ALIENATION AND CHARISMA: A STUDY OF CONTEMPORARY AMERICAN COMMUNES by Benjamin Zablocki, The Free Press, 1980, 455 pp., \$22.95.

Editor's Note: This is a second review of this book and presents a different and at times contrasting point of view to the review by Parker Moore which appeared in the Jan.-Feb. 1983 issue of the NEWSLETTER. Cecil Holland and Parker Moore are Community Service trustees and have farms in Adams County, Ohio. Holland has an MA in sociology and taught high school social studies and sociology for 27 years.

Why are some communities vigorous, healthy social organisms performing at a high level the satisfaction of the major needs of their members and others sick and withering, leaving in their wake of dissolution people even more alienated than when they entered full of hope? Alienation and Charisma will provide some answers—and perhaps pose yet more questions. The person who desires to be well-informed about the growing edge of reliable knowledge of community and communes will be greatly rewarded by reading this study.

This study of communes is about the relationships of charismatic leadership, alienation from society and societal institutions, and investment of the self in the creation of a new order. It is also about many more aspects of community than exploring relationships among the above variables of communes. These other aspects about community may be of even greater interest to the student of community.

Between 1965 and 1975 some 120 communes ranging from life-styles and ideology of total anarchy to rigid, all-pervasive totalitarian discipline and control were chronicled by Zablocki in virtually every aspect of behavior. Gleaning the specific desired information from this work is not always easy, for it is a sociological and scientific treatise and thus uses the ap-

propriate terminology of sociology and other social sciences and the methods of scientific inquiry requisite to producing valid social data. A common criticism of the use of analytic scientific methods (proven very productive in the natural and physical sciences) for the study of human behavior is that they "distort" and do not get at the "real" truth or facts. But in contrast, what magic does the "whole person" who is going to study people as "whole and real" in their "natural setting" have that gives such an assumed superior edge to his or her study? Or is this just a way of special pleading that ones personal feelings and intuitions about social matters should be granted the status of unquestionable authority? Putting aside some of the more complex concepts and methods of sociology and social science, there is, however, something here in this massive watershed study for any serious or even casual student of community. Read even in a cursory manner, here are some of the conclusions and observations (some are paraphrased):

It can be said that love is the common coin of the entire communitarian movement.

People stay in and are attracted to communes because of "love relationships" (both fraternal and sexual), but this is also the one major source of instability and demise of communes. Communes with the most stability had institutionalized the most important life functions—power and authority, love, work and production.

Communal living is hard on marriages (most religious communes being the exception).

The most common characteristics of people who joined communes were alienation, weak identity (self-concept), and willingness to trust strong charismatic leadership.

Commune members are a distinctive but not a widely deviant population.

The goal of most communitarians was to develop a form of social organization with a level of intimacy or closeness somewhere between the neighborhood and the nuclear family.

Achieving consensus is itself the most prominent goal among communarians.

Voting as a decision-making process is seldom used.

Where emphasis is on individualism, the disintegration rate is higher than where emphasis is on discipline.

Communes that had some mix of religious orientation, strict admission standards, mechanisms to insure strong commitment, controls on love, and links with other communes and the "outside world" seemed to have the best chances of survival.

The rapid rise, development and survival or death of communes was found to be related to the amount of alienation and to the presence of charismatic leadership that could enlist a high degree of investment of the self in the destiny of the commune. Major effects of charismatic leadership were to achieve consensus, command loyalty and commitment, and to give direction to lives that had been awash.

The material cited and discussion of it scarcely sample this massive study. The more serious students can plumb the depths of this work for the data in charts and graphs and can ponder the abstract sociological concepts and the closely reasoned arguments that support the conclusions. These provide this treatise with its superior claim to validity over that of the often impressionistic and intuitive reporting on communes that may give little reliable information on which to make sound decisions about matters of community.

While feelings about social data and situations may be an important point of departure for more serious study, they are no substitute for findings and conclusions supported by careful documentation, quantification of data, and analysis of objectively collected data. The results obtained by the careful use of scientific methodology in this work by Zablocki clearly indicate that the author did not drill a dry hole but has brought in a gusher for our mutual benefit.



by Jane Folmer

PEACE PILGRIM: HER LIFE AND WORK IN HER OWN WORDS, Ocean Tree Books, 1983, 198 pp., \$6.00 paperback. Available from Community Service for list price plus 75 cents postage.

Some of you may remember Peace Pilgrim, a woman who for the last 28 years of her long life was known only by that name as she walked more than 25,000 miles for peace.

Peace Pilgrim: Her Life and Work in Her Own Words, lovingly dedicated to all seekers, is a story of great faith, joy and inspiration. "My pilgrimage," she said, covers the entire peace picture: peace among nations, peace among groups, peace within our environment, peace among individuals, and the very, very important inner peace—which I talk about most often because that is where peace begins."

The book tells how early in her life Peace Pilgrim dedicated herself to God, choosing in middle life to "remain a wanderer until mankind has learned the way of peace, walking until I am given shelter and fasting until I am given food." The first part of the book tells of her early life, her search for inner peace, her spiritual growing up and the steps of purification and relinquishment which she took to attain the inner peace she felt was necessary for her life work. It tells also of her experiences during her pilgrimage which started January 1953 in California. The latter part of the book is devoted to her observations on the simple life, divine protection, healing, etc., and on solving life's problems such as fear, anger and worry.

She met thousands of people in her travels for she walked across the country more than once meeting and talking with everyone who would listen. She was invited to speak formally and informally at all kinds

of gatherings, including high school and college classrooms, television and radio talk shows, church groups and prisons. In Minneapolis she was being interviewed by a reporter at a gathering of civic club members who were awaiting an address by the Minnesota governor. He was unable to make it so they invited her to speak in his place. Of course she accepted.

The book is a collection of her writings and talks compiled by some of her friends following her immediate death in an auto accident on the way to a lecture in Iowa in 1981. It includes anecdotes about fascinating experiences during her 28 year pilgrimage, but the book is primarily a message of peace: personal inner peace as well as world peace. She helped countless numbers of people find their own peace through her understanding and acceptance of people and her firm belief that there is good in everyone.

Peace Pilgrim lived and walked totally without fear. She believed that "if you have a loving and positive attitude toward your fellow human beings, you will not fear them. No one walks so safely as one who walks humbly and harmlessly with great love and great faith. For such a person gets through to the good in others and therefore cannot be harmed. This works between individuals, it works between groups and it would work between nations if nations had the courage to try it."

She gives examples of how she dealt lovingly and fearlessly with violent persons such as a disturbed teenager, a man about to attack a defenseless child and a man who gave her shelter one night in his car.

Peace Pilgrim is the story of a woman who actualized her beliefs in every moment, who was "equally thankful for the stale bread [she] received at a migrant worker's home as the sumptuous meal presented to [her] by a lady friend in the main dining room at the Waldorf Astoria Hotel." She was not a martyr. Hers is not a tale of suffering but of love—both given and received. She always had all she needed.

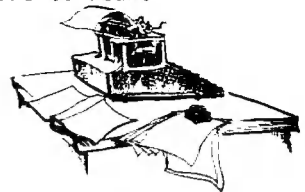
Peace Pilgrim's message to the world is

filled with the gentleness and truth that characterized her life:

We seem always ready to pay the price for war. Almost gladly we give our time and our treasure—our limbs and even our lives—for war. But we expect to get peace for nothing...and to a world drunk with power, corrupted by greed, deluded by false prophets, the price of peace may seem high indeed. For the price of peace is obedience to the higher laws: evil can only be overcome by good and hatred by love; only a good means can attain a good end. The price of peace is to abandon fear and replace it with faith,...to abandon arrogance and replace it with repentance and humility,...to abandon hate and allow love to reign supreme in our hearts,...to abandon greed and replace it with giving, so that none will be spiritually injured by having more than they need while others in the world still have less than they need.

Peace Pilgrim was on a similar "wave length," as the saying goes, as Mahatma Gandhi, and those of you who are seeking that message will find the book both inspiring and a pleasure to read.

Readers Write



ABOUT JAN.-FEB. ISSUE OF NEWSLETTER

I'm a little late in responding to it, but I wanted to tell you that I thought the Jan.-Feb. issue of the C.S. NEWSLETTER was an excellent issue. It somehow had a nice mix of material that appealed to my concerns.

I think that when Rev. Harrington translates the word "Nature" in the Tao to "God," he really subverts the intent of the Tao, for God is a personage in our minds, and an image separate from ourselves, whereas Nature is inseparable from all that is here, including ourselves. He might have more appropriately noted that we have translated the ancient sense of Nature to

God. A "picking at nits," perhaps, but I was sensitive to it.

The half-century old message from the Morgans is beautifully appropriate to these times. It is interesting, though, to note how they stress careful preparatory effort to counteract the temptations put on us by economic stress. I would be more inclined, myself, toward the metaphysical recognition that as one maintains a life-course based on belief, so life begins to shape itself in that structure. Tests come, yes, but of the strength of conviction, not of the dearth of foresight.

Parker Moore's critical review of the Zablocki book is really well-taken. I've not seen the book, but the point that Moore hinges his review on—the difference between a mechanistic and an organic approach to community—is one that is nice to see in the NEWSLETTER, and which I think you should try to expand upon in your pages. It would be instructive, I think, if you could evolve a reader-questionnaire that might explore those distinctions in people's views and experience.

Your graphics also add a very nice touch to the issue. I like 'em all, but my favorite is the whimsical one on page 5.

Irv Thomas, California

ABOUT PARTICIPATIVE MANAGEMENT

As you know, my own interests have always been with Community Service programs, and I was so pleased to receive the material you sent to me.

I have been very busy and active as a consultant with a major consulting firm and as an internal consultant to a large corporation. After so many years, it is interesting to note how the business world is recognizing the individual. I have termed this trend the "age of entitlement." Individual rights for dignity, for participation, for being a participative member of the community. How much more can be accomplished through participative rather than authoritative management! In a way,

I feel that a contribution can be made, also, toward the growing recognition by American management of its responsibility to the community and to "speak out" on issues. In any case, my life has been productive and rewarding, and I wanted to share a bit of these thoughts with you.

Alan Ofner, New York



Announcements

LIVING IN COMMUNITY

A conference on forming and maintaining communities will be held at Ananda Cooperative Village, Nevada City, CA, June 26 through July 1, 1983. It will feature Swami Kriyananda, author of Cooperative communities; How to Start Them and Why. For more information write Ananda Guest Program, 14618 Tyler Foote Rd., Nevada City, CA 95959 (916) 292-3494.

COMMUNAL LIVING WEEK

People interested in an opportunity to experience communal life with the help of experienced community members are invited to attend a "Communal Living Week" at Twin Oaks Community July 1-8. Participants will set up a temporary community, establish decision-making, communication, work distribution and other essentials to community building. For more information write Twin Oaks Community, Communal Living Weeks, RR 4, Louisa, VA 23093.

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Jane Folmer and Jane Morgan

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